NUMB. XXXVIII.

The Universal Instructor in all Arts and Sciences:

AND

PENNSYLVANIA GAZETTE

To be continued Weekly. *The 18th of the 7th Month, 1729.*

AIR

IN Effect, whatever alters the Degree of Heat, will make a proportionable Alteration in the Matter of the Air. Mr. *Boyle* ſuggeſts ſomething further on this Head, *viz.* that the Salts, *&c.* which in a warm State of Weather were kept in a Fluor, and mix'd together, ſo as to be in a Condition to act conjunctly, upon a Remiſſion of the Warmth, may loſe their Fluidity and Motion, ſhoot into Chryſtals, and thus ſeparate again.

The Height or Depth of the Air makes a further Alteration, the Exhalations being few of 'em able to aſcend above the Tops of high Mountains, as appears from thoſe Plagues, where the Inhabitants of one ſide of a Mountain have all periſh'd, without the leaſt Diſorder on the other ſide.

Nor muſt Drought and Moiſture be denied their Share in varying the State of the Atmoſphere. At *Guinea*, the Heat with the Moiſture conduce ſo much to Putrefaction, that the pureſt white Sugars are often full of Maggots; and their Drugs ſoon loſe their Vertue, and many of them grow verminous. 'Tis added, that in the Iſland of St. *Jago*, they are obliged to expoſe their Sweetmeats daily to the Sun, to exhale the Moiſture they had contracted in the Night, which would otherwiſe occaſion 'em to putrify.

On this Principle depends the Structure and Office of the Hygrometer, [*which is an Inſtrument or Machine whereby to meaſure the Degrees of Dryneſs or Moiſture of the Air.*]

Theſe Diverſities in the Air, are found to have an Influence on the Operations, Experiments, *&c.* of Philoſophers, Chymiſts, and other Operators.

Thus, 'tis very difficult to procure Oil of Sulphur *per Campanam* in a clear dry Atmoſphere, its Parts being ſo ready to eſcape into the Air: But in a thick moiſt Air, the Oil comes in abundance. So, all Salts melt eaſieſt in a cloudy Air; and when melted, act moſt forcibly. And all Separations ſucceed beſt in ſuch Weather. If Salt of Tartar be expoſed in a Place where any acid Spirit is floating in the Air, it will imbibe the ſame; and of fixed become volatile. Hence, the Experiments made of Salts at *London*, where the Air is plentifully impregnated with Sulphur exhaled from Sea-Coal,

AIR

prove different from thoſe made on the ſame Subjects in other Parts of the Kingdom, where Wood, Turf, *&c.* are the uſual Fuel. Hence alſo, metalline Utenſils, *&c.* ruſt much ſooner at *London*, than in other Parts, where there are fewer acid corroſive Corpuſcles in the Air; and Fermentation, which is eaſily raiſed and carried on in a Place free of Sulphur, is impracticable in Places where ſulphurous Exhalations abound. If pure well fermented Wine be carried into a Place where the Air is repleniſhed with the Fumes of new Wine then fermenting; it will begin to ferment afreſh. So Salt of Tartar ſwells, and as it were ferments, when carried into a Place where Spirit of Nitre, Vitriol, or Sea-Salt is preparing. 'Tis Matter of common Obſervation among Brewers, Diſtillers, Vinegar-makers, *&c.* that at the Time when thoſe ſeveral Plants uſe to be in Flower, the reſpective Juices ferment, and the Proceſs ſucceeds the beſt. Add, that Stains cauſed by vegetable Juices, are obſerved to be beſt taken out of Linen, at the Time when the ſeveral Plants that afford them, are in their Prime. This, Mr. *Boyle* obſerves, has been experienc'd in the Stains of Juice of Quinces, Hops, *&c.* which latter, eluding all the Endeavours that could be uſed to get it out, has vaniſh'd of it ſelf the next Hop-ſeaſon.

After all, ſome of our more curious and penetrating Naturaliſts have obſerved certain Effects of Air, which do not appear to follow from any of the Properties, or the Materials above recited. On this View, Mr. *Boyle* has compoſed an expreſs Treatiſe of *Suſpicions about ſome unknown Properties of the Air.* The Phænomena of Fire and Flame *in vacuo*, ſeem, according to him, to argue ſome odd unknown vital Subſtance diffuſed thro' the Air, on Account whereof that Fluid becomes ſo neceſſary to the Subſiſtence of Flame: But whatever this Subſtance be, it ſhould ſeem by its ſudden waſting or ſpoiling, that the Quantity thereof is very inconſiderable, in proportion to the Bulk of Air it impregnates with its Vertue; in regard, when the Flame can no longer ſubſiſt in it, the Air, upon Examination, is not found to have undergone any Alteration in any of its Properties.

To

To the People of England.

A Second Letter on SUPERSTITION.

Gentlemen,

WHOEVER takes a View of the World will find that what a great Part of Mankind have agreed to call *Religion*, has been only ſome *Outward Exerciſes* eſteemed ſufficient to work a Reconciliation with God: It has moved them to build Temples, ſlay Victims, offer up Sacrifices; to Faſt and Feaſt; to Petition and Thank; to Laugh and Cry; to Sing and Sigh by turns; but it has not yet been found ſtrong enough to induce them to break off an Amour; to make Reſtitution of ill got Wealth; or bring the Paſſions and Appetites under a reaſonable Subjection: Differ as much as they will in Opinion concerning what they ought to believe, or after what Manner they are to ſerve God, *as they call it*, yet they all agree in gratifying their Appetites. The ſame Paſſions reign eternally in all Countries and in all Ages; Jew and Mahometan, the Chriſtian and the Pagan; the *Tartar* and the *Indian*; all kinds of Men, who differ almoſt in every thing elſe, univerſally agree with regard to their Paſſions; if there is any Difference among 'em, 'tis this, that the more ſuperſtitious they are, always the more vicious; and the more they *believe*, the leſs they practiſe. This is a melancholy Conſideration to a good Mind; 'tis a moſt terrible Truth; and certainly, above all things, worth our while to enquire into.

We will, therefore probe the Wound, and ſearch it to the Bottom: We will lay the Ax to the Root of the *Tree*, and ſhew you the true Reaſon why Men go on in ſinning and repenting; repenting and ſinning again, thro' the whole Courſe of their Lives; and the Reaſon is, becauſe they have been taught, moſt wickedly taught, that *Religion* and *Vertue* are two things abſolutely diſtinct; that the *Deficiency* of the one is to be ſupplied by the *Sufficiency* of the other; and that what you want in *Vertue*, you muſt make up with *Religion*: But this Religion, ſo diſhonourable to God, and ſo pernicious to Men, is worſe than *Atheiſm*; for Atheiſm, tho' it takes away *One great Motive* to ſupport Vertue in Diſtreſs, yet it furniſhes no Man with Arguments to be vicious; but Superſtition, or what the World means by Religion, is the greateſt poſſible Encouragement to Vice, by ſetting up ſomething as Religion, which ſhall attone and commute for the Want of Vertue. This is eſtabliſhing Iniquity by a Law, the higheſt Law; by *Authority*, the higheſt Authority, that of God himſelf. We complain of the Vices of the World and the Wickedneſs of Men, without ſearching into the true Cauſe; 'tis not becauſe they are bad by Nature, for that is both falſe and impious; but becauſe, to ſerve the Purpoſes of their *pretended Soul-Savers*, they have been carefully taught, that they are *wicked by Nature, and can't help continuing ſo.* It would have been impoſſible that Men ſhould be both religious and vicious, had Religion been made to conſiſt where alone it does conſiſt; and had we been always taught that *true Religion is the Practice of Vertue in Obedience to the Will of God*, who preſides over all things, and will finally make it every Man's Happineſs to do his Duty. This ſingle Opinion in Religion, that things are ſo well made by the Deity, that Vertue is its own Reward; and that Happineſs will ever riſe from acting according to the Reaſon of things; or that God, ever wiſe and good, will provide ſome extraordinary Happineſs for thoſe who ſuffer for Vertue's Sake, is enough to ſupport a Man under all Difficulties; to keep him ſteady to his Duty, and enable him to ſtand firm, as a Rock againſt all the Charms of Pleaſure, Profit and Honour. But this Religion of Reaſon, which all Men are capable of, has been neglected and condemn'd; and, another ſet up; the natural Conſequences of which have puzzled Mens Underſtandings, and debauch'd their Morals more than all the lewd Poets and atheiſtical Philoſophers that ever infeſted the World; for, inſtead of teaching us, that Religion conſiſts in *Action*, or Obedience to the eternal moral Law of God, we have been moſt *gravely* and *venerably* told, that it conſiſts in *Belief of certain Opinions, which we could form no Idea of; or which were contrary to the clear Perception of our Minds; or, had no Tendency to make us wiſer or better: or which is much worſe, had a manifeſt tendency to make us wicked and immoral.* And, this Belief, *this impious Belief*, ariſing from Impoſition on one Side, and Want of Examination on t'other, has been call'd by the ſacred Name of Religion; whereas Religion conſiſts in *Knowledge* and *Obedience.* We know there is a God; and we know his Will, which is, that, we ſhould do all the Good we can: And we are aſſured from his Perfections, that we ſhall find our own Good in ſo doing. And, what would we have more? Are we, after ſo much Enquiry, and in an Age full of Liberty, Children ſtill? Can't we be quiet, unleſs we have *holy Romances, ſacred Fables*, and *traditionary Tales*, to amuſe us in an idle Hour; or, to give Reſt to our Souls, when our Follies and Vices won't ſuffer us to reſt. You have been taught indeed, that Right Belief, or Orthodoxy will, like Charity, cover a Multitude of Sins; but, *be not deceived*; Belief, or meer Aſſent to the Truth of Propoſitions upon Evidence, is not a Vertue; nor Unbelief, a Vice: Faith is not a *voluntary Act*; it does not depend upon the Will; every Man muſt *believe*, or *disbelieve*, or *doubt*, whether he will or no, according as Evidence appears to him; ſo that *he who happens to believe right, is never the better; nor he who believes wrong, ever the worſe.* Faith, then, being abſolutely involuntary, can never become a Duty: Divine Faith is juſtly call'd the Gift of God, as being above all human Abilities. If, therefore, *Men however dignify'd or diſtinguiſh'd*, command us to believe, they are guilty of the higheſt Folly and Abſurdity; becauſe 'tis out of our Power: But, if they command, and annex Rewards to Belief, and ſevere Penalties to Unbelief, then are they moſt wicked and immoral; becauſe they annex Rewards and Puniſhments to what is involuntary, and therefore neither rewardable nor puniſhable: It appears thus very plainly, that 'tis unreaſonable and unjuſt to command us to believe any Doctrine, be it good or bad, wiſe or unwiſe; but when Men command us to believe Opinions, which have not only no Tendency to promote Vertue, but which ſhall be allow'd to *commute* or *attone* for the Want of it, then, are they arriv'd to the utmoſt Reach of Impiety; then, *is their Iniquity full*; then, have they finiſh'd the Miſery, and compleated the Deſtruction of poor Mortal Men. By betraying the Intereſts of Vertue, they have undermin'd and ſapp'd the Foundations of all human Happineſs. And how treacherouſly and dreadfully have they betray'd it! A Gift well apply'd; the chattering of ſome unintelligible Sounds, call'd Creeds; an unfeigned Aſſent and Conſent to whatever the Church enjoyns; religious Waſhings, and conſecrated Feaſts; repenting on a Death-Bed; Pardons rightly ſued out, and Abſolutions authoritatively given, have done more towards making and continuing Men vicious, than all their natural Paſſions, and Infidelity put together; for, Infidelity can only take away the ſupernatural Rewards of Vertue; but, theſe ſuperſtitious Opinions and Practices have not only turn'd the Scent, and made Men loſe Sight of the natural Rewards of it, but have induced them to think, that was there no *Hereafter*, Vice would be preferable to Vertue; and that they ſhould increaſe in Happineſs, as they encreas'd in Wickedneſs. And this they have been taught in ſeveral religious *Diſcourſes* and *Sermons* delivered by Men whoſe Orthodoxy was never doubted; particularly by a late Reverend Prelate, I mean, Biſhop *Atterbury*, in his Sermon on theſe Words, *If in this Life only we have hope, then are we of all Men moſt miſerable*; where *Vice* and *Faith* ride moſt lovingly and triumphantly together. But theſe Doctrines *of the natural Excellency of Vice, the Efficacy of right Belief; and the Dignity of Attonements and Propitiations*, have, beſides depriving us of the native Beauty and Charms of Honeſty, and thus cruelly ſtabbing Vertue to the Heart, raiſed and diffuſed among Men, a terrible unnatural Paſſion, which we ſhall call *religious Hatred*; a Hatred deep-rooted, conſtant, and immortal: All our other Paſſions riſe and fall; die and revive again; but this of *devout and pious Hatred*, riſes and grows every Day ſtronger upon the Mind, as we grow more religious; becauſe, we hate for God's ſake, for our Soul's ſake, and for the ſake of thoſe poor Souls too who have the misfortune not to believe as we do; and can we, in ſo good a cauſe, hate too much? the more thoroughly we hate, the better we are; and the more miſchief we do to the Bodies and Eſtates of thoſe Infidels and Hereticks, the higher Proof do we give of our own Orthodoxy, and of our deep con-

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cern for the *Good of their Souls. This is religious Zeal, and this has been called Divinity; but remember, that the only true Divinity is Humanity.*

I am, Gentlemen,
Your moſt Humble Servant,
PUBLICOLA.

FOREIGN AFFAIRS.

Rome, June 10. The Government of Algiers has ratifyed a Treaty of Peace concluded with the King of Sweeden, by the Mediation of the French Conſul, the chief Conditions of which are, That his Sweediſh Majeſty ſhall make a Preſent to the Algerines, conſiſting of 800 Quintals or Barrels of Gun-powder, 50 large Maſts, 40 Pieces of Ordinance, *viz.* 14 Twenty four Pounders, 14 Eighteen Pounders, and 12 Twelve Pounders, 8000 Cannon-ſhot, 8 Cables 18 Inches about, and in length 130 Fathoms, 800 Fire Arms, 800 Sabres, and another very conſiderable Preſent for the Dey, and others of the Regency. Thus are all Chriſtian Nations in turn, obliged to purchaſe Peace of the Corſairs of Barbary, having experienc'd that it is impoſſible to deſtroy them by Force of Arms, for altho' one would ſuppoſe the Town of Algiers, and others, were taken, and their Harbours ſpoiled, they would ſoon find other Harbours, and build new Cities, inſomuch that they will be perpetually a Thorn in the Side of all trading Nations in the Streights, and oblige them in their reſpective Turns to furniſh them with Ammunition and other Neceſſaries. This Evil is now grown paſt Remedy, and therefore we ſee France, and other Governments think it neceſſary to ſecure their Trade, and the Liberty of their Seamen by Treaties of Peace with the Algerines, and other Pyratical Nations on the Coaſt of Barbary.

From a written Letter, dated London, *June* 24.

'Tis now talked with much Aſſurance that the Engliſh and Dutch Fleet at Spithead will be joined by 7 French Men of War, and theſe will in Conjuction act offenſively againſt the Spaniards, if they delay any longer coming into the pacifick Meaſures, and delivering the Effects of the Galleons to the Proprietors.

We have Advice, that the Ship call'd the Holy Trinity, Don Joſeph Rodrigues Philip, Commander, which ſail'd from Teneriff in Auguſt for the Havanah, is loſt, with 40 Perſons aboard.

Philadelphia, the 18*th Inſtant.*

The 16th Inſtant about 11-aclock at Night died Dr. *Edward Owen*, an eminent and uſeful Phyſician of this City. He was a Perſon reputably deſcended, of an unblemiſh'd Character, endowed with many excellent Vertues, and as he was much valued eſteem'd and belov'd when living, ſo he is much lamented for his Death by his Neighbours, Friends and Relations.

Boſton, Sept. 8. Laſt Tueſday his Excellency Governour *Burnet* was taken ill at his Houſe in *Boſton*, of a Feaveriſh Diſtemper, which quickly threw him into a Degree of a *Coma*, (*i. e.* a ſtrong Inclination to Sleep) and laſt Night at 25 Minutes after Ten, to the very great Surprize of all his Friends, he expired, in the 42d Year of his Age.

We have the following remarkable Relation from *Marblehead*, That a few Days ago, on board a certain Veſſel in that Harbour, a Perſon who had for ſome Time ſerved on Board as a Sailor and Cook, by the Name of *Charles*, had committed ſome Fault, for which the Maſter or Mate was reſolved to give *Charles* the Correction which he deſerv'd, and order'd (him) to be ſtripp'd accordingly, but *Charles* deſir'd to ſpeak with the Maſter in private, and confeſs'd to him that ſhe was a Woman, and therefore entreated him to deſiſt from his intended Diſcipline; upon hearing of which he was ſufficiently ſurpriz'd, and order'd her to be releas'd from Duty on Board, and ſent on ſhore; ſince which ſhe has by the Kindneſſes of others been cloath'd in a becoming Dreſs. She has related ſeveral Remarkables in her Travels, and the Methods ſhe uſed to keep her ſelf conceal'd from being diſcover'd to be a Woman. It ſeems, about 4 Years ago upon ſome Diſſatisfaction with her Friends in *England*, (but the particular Reaſon ſhe deſires Liberty to conceal) ſhe dreſs'd in Man's Attire, and ſhipp'd her ſelf on Board a Veſſel bound to *Sea*, and follow'd the *Seas* ever ſince, and has been in divers Parts of the World.

A Continuation of *Governour Burnet*'s Speech to the Aſſembly.

Gentlemen of the Houſe of Repreſentatives,

You ſee by what I have read to you, That the Crown is determined to lay the Conduct of the late Houſe of Repreſentations before the Parliament of Great Britain, *which will in all Probability ſit in* January *next, according to the uſual Time of their Meeting of late Years.*

Tho' there is no Notice taken in Her Majeſty's Order in Council, of any thing that this Aſſembly can do to prevent a Parliamentary Enquiry, yet there is no Doubt but that a Timely Compliance with His Majeſty's 23*d Inſtruction, as it is now explained, would ſecure you from the Cenſure of that Legiſlature. And, on the contrary, that your adhering to the Proceedings of your Predeceſſors will make you anſwerable for them.*

You muſt now chuſe whether you will continue to follow the Advice of thoſe who formerly brought this Province intc Difficulty, Danger and Expence, and were condemned in every Point which they undertook to maintain, and who have of late been endeavouring to plunge the Country deeper in the like unhappy Meaſures; or whether you will ſtrive to regain his Majeſties Favour, and preſerve the Privileges which you ſeem to value ſo highly, by doing what the Crown has clared that the Charter *requires of you, and what would be only taking the ſame Care of the Governour, that has been already taken of the Council and Repreſentatives.*

W. BURNET.

On Saturday the 23d ult. the Honourable Houſe of Repreſentatives ſent to His Excellency the following Anſwer to his Excellency's foregoing Speech.

May it please your Excellency,

THE House having maturely considered your Excellency's Speech, and once and again with great Caution read over the Report of the Lords of the Committee of Council, and Her Majesty's Approbation and Order, with the Advice of His Majesty's Privy Council thereon: And have also acquainted themselves with the uncomfortable and repeated Disputes that happened between your Excellency and the late House of Representatives, touching his Majesty's 23d Instruction; and cannot but observe, that altho' that House did not comply with the Instruction, yet they manifested a sincere and hearty Intent that his Majesty's Government might be supported in an ample and honourable Manner; and for that purpose several Times came into Resolves at the Sessions, granting considerable Sums in particular for your Excellency's Support, according to the Dignity of your high Post and Station. And doubtless that House had not shewn such an Aversion to a Compliance with the aforesaid Instruction, had they not supposed that a Compliance therewith would have infringed certain Rights and Privileges inherent in all his Majesty's Subjects by Magna Charta, as well as those vested in the General Court by the Royal Charter, and they thereby instrumental of depriving his Majesty's good Subjects inhabiting this Province, of the Rights and Liberties they have been in the free and uninterrupted Use and Enjoyment of.

We beg Leave further to say to your Excellency, that in our humble Opinion, should we comply with his Majesty's 23d Instruction, as now explained, we should very apparently weaken if not destroy a very valuable Privilege belonging to the House of Representatives, and every free-born Subject of his Majesty; but we can and do with the utmost Sincerity and Freedom assure your Excellency, that it is the unanimous Desire of this House, that your Excellency may be honourably supported and enabled out of the publick Treasury of this Province, to carry on the publick Affairs of the Government.

The Session which began the last Wednesday of May last was of so short a Continuance, the House then had not Opportunity to do any thing on this Head; but when the Court met the 25th of June last, the Day they were prorogued to, the House pass'd a Resolve for the Supply of the Treasury, and were sollicitous it might pass the whole Court, that so the Governor might be supported and maintained according to the Dignity thereof: And on the Day they were again prorogued, the House pass'd a Vote to enter upon the Consideration of your Excellency's Allowance in the Afternoon; but were prevented by your Excellency's proroguing the Court.

And that your Excellency may now rest intirely satisfied that this House intends nothing less than that you should be honourably and amply supported, they have agreeable thereto come into a Resolve for that End, which is sent up to the Honourable Board for their Concurrence, and sincerely desire it may have your Excellency's Consent; and as the present House as well as the former have thus acted, touching your Excellency's Support, we doubt not but succeeding Assemblies will do the same.

Salem, August 23d, 1729.

Entred Inwards.

Sloop Morning-star, *Stephen Hoskins*, *from South-Carolina.*
Snow Joseph & Benj. *W. Fellows*, *from Waterford.*
Brig. Dolphin, *William Hill*, *from Barbadoes.*

Entred outwards.

Sloop Dove, *Thomas Crisp* to *Cork*
Brig. Amity, *Mark Wheldon* to *Jamaica.*

Cleared.

Sloop William & John, *John Watts* to *Maryland.*
Snow John & David, *Rob. Jameson*, to *Glascow.*
Sloop Mary Anne, *John Dorrel to Barbadoes.*

WHereas *Samuel Keimer* having made over his Business, to *David Harry*, with a Design to leave this Province as soon as he can get in his Debts, and justly balance with every one of his few Creditors, gives this Notice, that *Titan Leed*'s Almanack will be published next Week, and sold by the said *David Harry*, at my late Dwelling-House, in *Second-street.*

Note, The said *Keimer* has re-printed a fresh Impression of *Short-Hand* Books, to give to every one that shall lay out but Three Shillings either in Bonds, Bills, Indentures, Primmers, Accidences, or other useful Books, he selling cheaper than ordinary, in Order to the more speedy enabling him to do Justice to his Creditors.

RUN *away from* Daniel Palmer, *of the Township of* Makefield, *in the County of* Bucks, *and Province of* Pennsylvania, *a Servant Man, named* Cesar Hyde, *aged* 28 *Years, short Stature, and Pock-freten, dark coloured Hair; he had on when he went away, a Felt Hat, and a yellowish coloured Coat with Brass Buttons, a striped Jacket, a white Pair of Breeches, a light coloured Pair of Worsted Stockings, and round Toed Shoes. Whoever secures said Runaway, so that his Master may have him again, shall have Thirty Shillings Reward, and Reasonable Charges paid by*

Daniel Palmer.

WHereas *Joseph Robins* of the County of Monmouth, Yeoman, being in Custody of *William Nicholls*, Esq; High Sheriff of the said County, did on Tuesday the 19th of this Instant in the Night, break the Goal of the said County, and an Escape from the said Sheriff did make: The said Sheriff doth hereby promise Ten Pounds for a Reward, besides reasonable Charges, to any Person or Persons that shall take up, and so secure the said *Joseph Robins*, that he may have him again, he being a tall slender Man, thin faced, bottle-nosed, light lank Hair, and about thirty Years of Age.

Freehold, in Monmouth-County, Aug. 23. 1729. *William Nicholls.*

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